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THE QUARTERLY JOURNAL
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VOL. XXI

JANUARY, 1943

No. 4

EDITORIAL NOTES

THIS is the Diamond Jubilee year of the Society for Psychical Research and it was celebrated on October 31st by the delivery of the seventh Myers memorial lecture by Mr. G. N. M. Tyrrell. Mr. Tyrrell had been commissioned by the Council of the society to examine all its past records and to prepare a paper for the occasion. He told us that he very soon found that there was more than enough material for a paper on the subject of "Apparitions" alone and he obtained permission to confine his attention to this.

* * *

The paper he read was a resumé of a longer essay which is to appear in the society's proceedings and was full of interest. We have read "Phantasms of the Living," the "Census of Hallucinations" and Camille Flammarion's trilogy and have studied most of the cases with some care and so were familiar with Mr. Tyrrell's matter. His main conclusion was that all apparitions are projections of the senses, not due to the reflection of light from some object, waves of air striking our ear drums and the like but a phantasy of the brain. In a very large number of cases however there is a real cause, a distant agent who acts on the percipient by telepathy. This finding applies both to apparitions produced experimentally and to spontaneous phantasms. He gave various reasons for this deduction and drew a picture of a "perfect ghost" endowed with seven characteristics.

Afterwards, Mr. Tyrrell answered a number of questions from his quite large audience. One of these was, if there is always an agent in these cases, e.g., a friend or relative at a distance who is dying or in some crisis, how did he account for the many well authenticated apparitions of deceased persons? His reply was that the only logical inference was that it was somehow caused by the dead man.

* * *

We ourselves are by no means convinced that in no case are these apparitions objective. One curious feature of a number of cases is that the percipient feels cold or is conscious of a cool wind. Now this sensation is a common occurrence in a materialisation seance, where it has been actually corroborated by thermometers, and it has also been explained on these occasions by the theory that the phantom draws on the sitters as well as the medium for matter to form its body. The sensation of cold may mean therefore that the apparition is a substantial thing materialised from the observer, who is a medium.

* * *

Mr. Tyrrell cited as proof of his theory the well known case of Mrs. Wilmot. It appears to us that on the contrary it destroys it. Mrs. Wilmot seemed to herself to journey thousands of miles over the sea, to climb up the ship's side, to enter the cabin, to embrace her husband, and to see his cabin companion. The companion, Mr. Tait, saw her and in the morning rallied Mr. Wilmot on the visit. Mr. Wilmot experienced his wife's visit in a dream. The details of the case are well established. Can Mr. Tait's experience be explained on Mr. Tyrrell's theory? Surely not.

* * *

Somehow or other these apparitions transcend space and time. Some part of the agent reaches out to the percipient and contributes to the vision. Telepathy does not explain them. In fact, as has often been said, telepathy "explains" nothing. To invoke it is only to restate the problem. It may be quite true, and it probably often is true, that there is nothing material about these apparitions—nothing that can reflect light, for instance—but that does not necessarily mean

there is nothing real there. It may be an illusion that something is apprehended by the senses, but it may be apprehended somehow else.

* * *

The very word clairvoyance, so often used, implies that one can see something real, something that is happening at a distance by some means other than the physical senses. As a rule, it is the "seer" who is supposed to be agent in such cases. He or she takes the initiative and reaches out over space to see. If persons can see in this way not by one of the five senses, might they not apprehend thus a presence that is not material? Mr. Tyrrell's arguments are not by any means conclusive.

* * *

We are printing the second part of "The Return of Margery," but we confess we are a little disappointed with it. We expected something more definite. There is too little of Margery. Still it is not uninteresting.

* * *

In the article on Mrs. Duncan's mediumship published a year ago, we said that we had never seen Mrs. Duncan and "Albert" at the same time. It may interest our readers to know that since then we have been fortunate enough to have this experience. It was at a séance in Kensington. The medium had sat once the same afternoon and twice the day before, besides other sittings for several days previously. It was not surprising therefore that the phenomena were disappointing. However, Albert appeared as usual between the curtains, very tall and gleaming white but with no defined features. He then called to Mrs. Duncan to stand in front of him, which she did slightly to his left, leaving nearly half his form visible and his "head" showing above hers. When she came forward, the gleaming white figure became dullish almost grey—more like a mist, though its outline was still well defined. This was a convincing demonstration of reality.

* * *

REINCARNATION

A SUBJECT FOR PSYCHICAL RESEARCH

By B. AB DY COLLINS

It is surprising what little attention has been paid in this country to reincarnation as a subject for psychical research. In the whole of the Proceedings of the Society for Psychical Research up to the present day—that is for sixty years—I can only find one short paper of a few pages dealing with this theme. It is merely a script of very little interest recorded by an uneducated woman, without any discussion of the evidence. What is the reason of this neglect? Reincarnation is a tenet of religions widely held throughout the world, it has a respectable philosophic history and has received careful investigation from those interested in psychical research in other countries especially in France. If it could be shown that there was good ground for accepting it as an hypothesis, no further evidence would be required to prove survival. The greater would include the less. Why has it been completely disregarded by so many men of intellect in this country who have devoted themselves to a study of the evidence for survival?

One reason might be that those who have considered the matter have come to the conclusion that whether it is a true theory or not, it is incapable of being established by scientific methods. If this were so, one might have expected that at some stage or other of the history of the Society a belief held by so many millions of people would have received examination and the reasons for excluding it from the scope of psychical inquiry would have been stated. Instead of this, there is silence.

Another reason—and one which I am inclined to think is largely responsible for this neglect—might be that in all the communications purporting to be received or examined by prominent members of the Society not one contains a claim that the deceased had lived on this earth prior to the life he has just completed or a belief that he will return to live here again. I have not read all the proceedings myself

but so far as I have, and my information goes, there is nothing in all the scripts and records printed in them to form a basis for such a belief. There are some respectable records which favour the theory in books published in this country (e.g., *The Company of Avalon* by F. Bligh Bond, *The Road to Immortality* and *Beyond Human Personality* by Geraldine Cummins), but as a rule the members of the Society pay no attention to anything not recorded by themselves.

A third reason is possible, though I hope it is improbable, and that is that for some cause or other the idea of reincarnation is repugnant to the Anglo-Saxon mind. This is a strange fact but true, although some evidence in its favour may be gleaned from the New Testament. Whereas all or most French spiritualists accept reincarnation as it were as part of their creed and accept it for the most part, I understand, in the extreme form of a continuous series of births and rebirths, very few British spiritualists adopt it as part of their belief or indeed pay much attention to it at all. If they do, they tend to accept a narrower interpretation and belief in occasional returns to earth rather than reincarnation as a general rule.

Whatever the reason may be those interested in psychical research in this country, whether members of the Society or not, have paid little or no attention to reincarnation. It seems to be regarded as an extreme form of belief in survival and the least respectable. I myself plead guilty to a feeling somewhat of this kind. For a number of years I have been examining the evidence for survival and, though from time to time I have come across interesting evidence for reincarnation, I have simply left the matter alone: and I have always felt that if such cases could be established, they were not part of a regular system of births and rebirths but an exception rather than the rule. However, my beliefs are irrelevant. What I propose to do in this article is to consider whether reincarnation can be investigated by methods which might carry conviction to intelligent persons, or whether it is merely an interesting theory which is incapable of proof.

Before commencing this examination, I will pause for a moment to consider whether the theory is at all consonant with modern ideas, whether in fact it is reasonable or absurd. Now it seems to me that whatever might have been thought

of it before Charles Darwin, a continuous process of birth and rebirth as a general rule for all does not square ill with the hypothesis of evolution. Evolution is now generally accepted as a fact, however to be explained. The evidence that it has taken place and is taking place is too strong to be disputed. Once we accept it as a fact that man is something more than an animal and survives death, or if we merely believe that this is possible but not yet established, it seems reasonable to suppose that man's soul may have developed too. When man first stood erect and his powers of thought began to develop he was a primitive creature and what survived death could only have been of little value. By a continuous experience of life in improving conditions his soul might have developed in the same way as his body and brain. There might be other rival theories but no one could say that this was absurd in itself—far from it.

Again, such a system is agreeable to our ideas of justice and would go far to explain the inequalities and sufferings of life. The individual in evil circumstances would appear to be paying the penalty for misdeeds in a past existence.

This is by way of preface only. It has this value merely that there should be nothing to prejudice us against the theory, and we should be free to examine the evidence for and against with an unbiassed mind.

The chief evidence available regarding the truth of reincarnation, seems to fall into three classes or perhaps I should say to be of three types. First of all are the claims made by living persons that they have lived before and that they clearly remember their previous existences. Secondly there are statements by persons regarding the birth of children who appear to have lived previously. Last of all are the cases of "retrogression of memory" under mesmerism or hypnotism in which details of previous lives are given. Where such statements are given in detail *and are capable of check by independent evidence*, it seems to me they attain to a standard of which notice should be taken by those interested in psychical research. It is impossible to give examples of each type at length but I will give the outlines of a well known case of each kind so as to show how I think investigation into the truth of reincarnation might proceed. There are, of course,

other kinds of evidence but these are the most important, and I cannot spare space for the rest.

Of the first type is a story which appeared in the Indian papers a few years ago and seems to have attracted a great deal of attention. A little girl named Shanti Devi aged nine, born in Delhi and living there with her parents, ever since she was three years old had been asserting to her parents that she remembered her previous life in which she had been married to a man in Muttra some 100 miles away. She said her name was Lugdi, that she was born in 1902 and died on October 24th, 1925, at Agra, shortly after the birth of a son. The first corroboration of her story was her recognition of a younger cousin of her "husband" who came to make inquiries. It was then arranged that the husband should visit Delhi unbeknown to her. On his entering the house she at once embraced him and hailed him as her husband. She also picked her "son" now ten years old out of three strange children. All this aroused so much interest in Delhi that a public meeting was held and a committee was formed to test her statements. She was taken to Muttra by train and picked out in the crowd on the platform the husband's brother, mother and cousin. She was blindfolded and placed in a carriage which she directed describing the buildings on the way. She stopped the carriage in the middle of a narrow lane, saying "Here is my home and this" as an old man came out, "is my father-in-law." Throughout she made no mistakes. She is said not to resemble Lugdi in any way in appearance, but her voice, character and mannerisms are identical. Finally, she is said to have convinced the husband of her identity by the details she gave him of their previous married life.

One of the best known cases of the second type is that of Alexandrine, daughter of Dr. Carmelo Samona who described it at length in a review called *Filosofia della Scienza* published at Palermo and edited by M. Innocenzo Calderone. The father related how this child died at about 5 years of age to the great grief of her mother and himself. Three days later the mother dreamed that the child appeared and told her that she would be born again as her daughter. After three days more she had the same dream, but neither the dreams

nor the advice of her friends had any effect, all the more because 4 or 5 months previously she had had a bad miscarriage which led to an operation and was followed by severe hæmorrhage which convinced her that she could not conceive again. One morning several days later while she was bewailing the loss of the child and bitterly declaring her disbelief in the possibility of her rebirth to her husband, three loud knocks at the door were heard and her three other children ran to open it only to find no one there. That same evening, they resumed their table sittings and received a clear message purporting to come from the child and her aunt who had passed over some years previously that she would be born to her mother again.

These messages continued at every sitting until they were tired of them and it was asserted that she would be born before Christmas. Alexandrine had died on March 15th, 1910. On April 10th, the mother had her first suspicions that she was *enceinte*. On May 4th, the child purported to declare through the table that she would be one of twins. From that time onwards she continued to say the same thing adding that the other child would be a girl too. The mother was unconvinced and continued to mourn vehemently for her lost Alexandrine. At the fifth month she was examined by a specialist, who predicted, though without certainty, that twins would be born. This at last gave her hope and she ceased to grieve. After a threatened miscarriage at seven months twin girls were born in November 22nd. The children were entirely unlike in every respect and the elder—and therefore as is generally believed the second conceived—was exactly like Alexandrine at the time of her birth with whom she had three specific and peculiar points of resemblance: (1) congestion of the left eye, (2) slight seborrhœa of the right ear, and (3) slight asymmetry of the face.

The article concluded with a number of attestations of the parents and friends of the family who had knowledge of the facts.

When the twins were 2 or 3 years old, Dr. Samona again wrote saying that the two children were entirely unlike and that the new Alexandrine was the exact image of her prototype physically, except that her hair and eyes were a little lighter,

while her tastes and behaviour were strikingly similar. Later, at the age of eight, she gave further evidence of her identity by remembering and describing a journey to Monreale which her dead sister had paid shortly before her death. Full details of the case will be found in *Les Vies Successives* by Col. de Rochas and *The Problem of Rebirth* by Ralph Shirley.

Examples of the third type will be found in this same book by Col. A. de Rochas entitled *Les Vies Successives* and published in 1924. Col. de Rochas who devoted much time to psychical research and was the author of a number of books on hypnosis, magnetism, levitation and the like, deals in this one with the problem of reincarnation as a whole; but its particular interest for us lies in his detailed account of his experiments in "retrogression of memory," as he calls it, during the years 1892 to 1910 with nineteen subjects, of whom he gives full particulars. He had different collaborators from time to time, some of them doctors, whose independent records he reproduces. Each case has its own interest but I can only select one and I have chosen No. 8 as instructive in several ways. This lady was 27 years of age at the time of the experiment (1905) and is described as Mme. J. The record is by a M. Bouvier who discusses the case with impartiality and acumen. Mme. J.'s father was born at Briançon but left it for good at the age of 14. He became a professor of mathematics, married a girl from Barcelonnette, had two daughters, of whom Mme. J. was the elder, and lived in a small town of Isère. Neither the mother or daughter ever visited Briançon and Mme. J. married a French officer and had a daughter who was four years old at the time of the experiment. I cannot spare space to describe the various stages of "magnetisation" brought about by passes of different kinds. Suffice it to say that the subject was unconscious of what was going on and had no memory of anything on reawakening. Like the other subjects, she was taken back gradually through her present life, even through the period in her mother's womb, the intermediate stage, her death in the previous life and so on. All the subjects at the period before birth assumed the characteristic positions of the *fœtus*. The intermediate state was described either as *dans le gris* or *dans le noir*. Sometimes the subjects said they

were "in pain" (*je souffre*), sometimes they were "light" (*leste*) and sometimes happy. Often they saw no one; sometimes they saw or were "conscious" of friends and relations.

Mme. J. was taken back through eleven lives, including her present life. The furthest in time was that of a child who died at the age of 8. She was sometimes a male and sometimes a female. When a man, "her speech, her tone of voice, her bearing differed markedly from the tones and actions of a woman." At the periods of childhood she spoke and acted like a child or could not speak at all—only cried and "sucked." She was magnetised a number of times at intervals and questioned by different people, but she never contradicted herself in a single particular about the details of her different lives. On the other hand, M. Bouvier notes that her accounts contained "numerous anachronisms." Thus in her nearest life but one (that of a man) she spoke of a military court of appeal and a newspaper boy, although says M. Bouvier, there were no such things in those days (1757). In some ways the most interesting "life" is the nearest. She claimed to have been Marguerite Duchesne born in 1835 and to have died about 1860. She lived at Briançon (her father's birthplace) and said she was the daughter of Louis Duchesne, a grocer, living in a street named *De la Caserne* and was educated at a school run by some Redemptionist Sisters in a street called *De la Gargouille*. M. Bouvier on making inquiries found that there was such a school at Briançon but he was informed by the Mayor and two very old inhabitants that there had never been a grocer called Duchesne in the other street.

The subject was questioned in great detail about this and all her other lives but space forbids any further account of them. M. Bouvier discusses various possible explanations of these phenomena. First they may be a kind of dream, but this seems unlikely—witness the inevitable passing through the mother's womb in each case. Secondly, they might be constructed partly at any rate from what she heard her father say in her childhood and stored up in her unconscious. Thirdly, as she studied history for her examinations, some of her lives which were "lived" in contact with kings and other historical figures might have been built up

on these foundations. Fourthly, that she did as she stated live through these lives, but her accounts might have been coloured and distorted by her present ideas—hence the anachronisms. Col. de Rochas in summing up the whole subject says that neither she nor the others got their ideas from him at any rate. With other subjects he also tried to carry them forward into the future, but never got them further than a year or two. In some cases their accounts proved wrong but in others they were strikingly correct. Taking the case for reincarnation, as a whole he comes to no definite conclusion.

I have now very briefly indicated the type of evidence there is and the possibilities of checking it. My object has been merely to show that there are kinds of evidence which can be tested. It is impossible in present circumstances to discuss it in detail, but I think I have said enough to show that reincarnation is a subject worthy of serious study. It provides opportunity too for experimental work of a kind which commends itself to modern scientific thought.

HOW YOU LIVE WHEN YOU DIE

By Shaw Desmond. (Rider & Co., 10/6).

However surprised we may be by the contents, a reviewer of Baedeker who has not visited the country stands at an obvious disadvantage *vis-a-vis* the compiler of the work, and who are we to question the accuracy of Mr. Desmond's Baedeker? Whilst we do not doubt the sincerity of the authors' opinions, we feel that we should ourselves be lacking in sincerity to our readers if we failed to state our view that Mr. Desmond's opinions are unsupported by evidence which would be acceptable to many members of the Institute. From a number of references to the Institute the contrary might be inferred from the book.—W.T.L.B.

PSYCHIC CONTACT

By Brackenbury Preston. (Rider & Co., 2/6).

This little book by a chartered accountant mainly consists of a series of sittings with well-known mediums,—Mrs. Estelle Roberts and Mrs. Nan Nackenzie among them. The sittings were strikingly successful and form interesting reading. Some advice to novices is added. The author seems to have discharged his task of recording conscientiously and the book is well worth reading.—B.A.C.

THE IDENTITY OF A GUIDE

By GEORGE H. LETHEM

[At an early stage in my psychic investigations, I received a clairvoyant description which surprised and puzzled me. It has had a sequel with features which will, I think, be of interest to students of psychic evidence.]

As explained in my article in the issue of *PSYCHIC SCIENCE* for April, 1942 ("A Fragment of Psychic Biography"), I had through a long course of reading been convinced that psychic evidence had put personal survival beyond reasonable doubt; but, until the death of my elder son at Passchendael, in December, 1917, and the consequent mental and physical distress of my wife made first-hand knowledge desirable, I had no direct contact with psychic manifestations.

One of my earliest psychic experiences came when, at the invitation of Mr. Duncan Campbell, I attended a circle in a private house in Sauchiehall Street, Glasgow. At that circle, many descriptions were given by clairvoyant members of the party; and one of these was directed to me by Mr. G. Rothwell, who at that time was connected with a travel agency in Glasgow. Probably because it was a first experience, the impression made on my mind was so deep that even yet, after 24 years, I can recall the words used by Mr. Rothwell and the astonished embarrassment I felt.

"Standing beside you," said Mr. Rothwell, "there is a man in ministerial garb who seems to be closely associated with you. He is clean-shaven except for a fringe of hair under the chin and there is some peculiarity about his eyes."

My comment was that I had no idea who the man could be; certainly he was not a relative. Then I asked if the visitor gave any name or message which might indicate his identity, but Mr. Rothwell said he did not get either name or message—only clear indications that in some way the minister was associated with me and deeply interested in my psychic quest.

When the proceedings ended, I had a talk with Mr. Rothwell (whom I met then for the first time), and got from him some further details of the minister's appearance; but I left the

circle thinking there must be some mistake and that the description, if correct, had been intended for someone else.

During the following months (November and December, 1918), whilst continuing my psychic investigations, I made the acquaintance of a number of sensitives; and, to my growing surprise, several of them told me they saw with me a man in clerical garb, and gave descriptions agreeing with that given by Mr. Rothwell. Although still puzzled, I eventually became convinced there had been some foundation for Mr. Rothwell's insistence that the manifestation was intended for me, and I waited for enlightenment. And enlightenment ultimately came in unexpected and dramatic fashion.

About the middle of January, 1919, my wife and I were privileged to attend a voice seance with Mr. John Sloan as medium. During the seance, there were many voices, including one claiming to be that of my father and substantiating the claim by speaking of things that only my father was likely to know, and in tones which were an exact reproduction of his voice as I had heard it in his later years. He had lived in West Fife and spoke with the accent of that region; and, as my wife and I had both been reared there, in Dunfermline, we knew the accent too well to be in any danger of making a mistake.

After a time, there was a pause, and then a slight change in the tone and accent of the voice, which, as had happened several times at previous sittings, warned me that I was not to settle in Glasgow and must be prepared for a change that would send me south again, first to Leeds (where my wife and I had had our home for some 15 years), but ultimately to London, to which, as editor of *The Leeds Mercury* and then of the *Glasgow Daily Record*, I had made frequent visits. I did not like this prediction. I was editor of the morning paper with the largest circulation in Scotland, and had no desire to make a change.

So, thinking it was still the voice of my father that addressed me, I said: "Well, I suppose if I go south, you will go with me." Then came the surprise. The voice, whilst retaining the characteristic Fife accent, took on the intonation of a preacher and said: "Yes, where you go, I will go; your people shall be my people."

Realising that this was not my father's voice, but one similar in tone and accent, I said: "That is good, but who are you?"

"I am your Guide," was the answer, and to me it was astonishing; for, although I had heard and read much about Guides, it had not occurred to me that I had need of a Guide or that I was in any way likely to attract one.

Rather incredulously, I asked the voice if he would give me his name. The answer was that his name was Barr, that he had been a Minister of the United Presbyterian Church in the Presbytery of Kirkcaldy (in Fife), and that he had been on the spirit-side of life nearly 50 years; also that I should know him, as he had been often described to me.

Possibly because of my astonishment and consequent abrupt questioning, conditions became tense, the voice lost much of its power, and some of these particulars were given by a Control speaking through the voice of the entranced medium. There was an effort to give a Christian name, but it was indistinct, and I noted it down as "David."

Also, and this very distinctly, whilst the voice was still clear, it said that not only would my Guide go with me wherever I went, but that he would "make me preach the truth about survival as he had come to know it and as I was learning it."

This threat—for a threat it seemed to me at the time—I regarded as not very likely to be fulfilled; for, although I had done much speaking for various causes, I did not feel qualified to speak on survival and had no intention of being persuaded to try to do so.

Yet—to anticipate events—that prediction *was* fulfilled; as were the others, that I would leave Glasgow and go south, first to Leeds and later to London (as Editor of *Light*, 1931-41).

On the day after this, to me, memorable seance, I wrote and typed as full a report of all that had passed as my memory, aided by a few shorthand notes, enabled me to recall; and although, unfortunately that report has recently been lost, I had re-read it several times in the intervening years and the details are firmly fixed in my memory.

On the same day, I wrote to the Edinburgh representative of the *Daily Record*, Mr. D. Cormack, asking him to call at the office of the United Free Church (the United Presby-

terian Church and the Free Church had amalgamated under that name since the date mentioned by the voice) and find if there had been, in the Presbytery of Kirkcaldy, a United Presbyterian Minister named David Barr who had died some 50 years before—that is, about 1868. I did not say why I wanted this information, and Mr. Cormack probably assumed it was wanted for some purpose connected with the newspaper.

His answer came promptly; and, fortunately, it is still in my possession. It stated that the only minister of the name of Barr on the records of the Presbytery of Kirkcaldy was the Rev. Hugh Barr, of Kingskettle, who died in 1873, and that very full details of his career and some specimens of his sermons and poems (for he was a writer as well as a preacher of note), had been published in a memorial volume, which bore the strange title *Too Late for Martyrdom*.

Here was confirmation, fuller than I had expected, of the particulars given by the voice. My error in thinking that the Christian name was David was due primarily to the indistinctness with which the name was pronounced, and also probably in part to the fact that an intimate business acquaintance at that time was named David Barr. Then, as to the date of his passing, 46 years (from 1873 to 1919), came reasonably close to the “nearly 50 years” mentioned by the voice.

Later, when opportunity offered, I asked the voice if he was the Hugh Barr who had been Minister of the United Presbyterian Church at Kingskettle and the voice said he was. that his name was Hugh and not David, that he had tried to tell me so; but that, as I had begun by calling him David, he wished me to continue to use that name, as he liked it.

From that time onwards, through 24 years, I have had many messages from David and about him at private sittings, from clairvoyants on public platforms and in group sittings. Also, on at least 20 occasions when I had been speaking, in London and elsewhere, I have been told by sensitives from the audience that they had seen a minister with me as I spoke, and some of them got the name of David and mentioned the “old-fashioned” fringe of hair protecting the throat.

In the memorial volume—a copy of which is before me as I write—a photograph of the Rev. Hugh Barr is reproduced, showing clearly a fringe of hair under the chin; and in the

memoir it is stated that in his youth he had a serious defect of vision (a squint) which caused him much trouble and for the cure of which he underwent an operation before he became a preacher.

After getting a copy of the memoir, I had a talk with Mr. Rothwell and got him to repeat his description, so far as he could remember it. He complied, and once more included the fringe of hair under the chin and "something strange about the eyes." When shown the photograph in the book, he said at once, "that is the man I saw."

That, in outline, is the evidence for the identity of the personality who claims to be my Guide, and I suggest it is fairly complete. When I asked David, as I did on more than one occasion, what were the links that brought him to me as a Guide, the answer was that they were similarities of upbringing and temperament; also, there was the opportunity of doing something, through my voice and pen, to correct what he had come to regard as errors in his own preaching and writing.

There was, as I discovered later, another link—my mother had lived in Kingskettle (a beautifully situated village in central Fife) and had in all probability attended the church of which Hugh Barr later became minister.

It may be remembered by readers acquainted with my writings and addresses, during the ten years I was Editor of *Light*, that I tried always to emphasize the points of agreement between the Churches and Spiritualism, rather than the points of disagreement; and that I referred often to the manner in which the work of Christian ministers might be helped by acquaintance with the psychic evidence for survival. This attitude—which was not always popular—was due in part to the fact that I had been on terms of intimate friendship with several ministers—one of them my wife's brother, the Rev. Dr. J. B. Allan—and knew them to be honest in their search for truth and in their desire to give faithful service in the work to which they believed themselves to have been called.

But it may also have been due in part to promptings from David and to the many reminders given to me that I had as my Guide a man who had been a distinguished minister of the Church in which I had been reared.

THE RETURN OF MARGERY

II

By CAPT. Q. CRAUFURD, R.N.

I had high hopes when, on the 17th of December, 1941, as already recorded, Margery said, "We are looking forward to telling you about our present activities, as we have been invited to join your circle. Walter and your very nice nephew have already planned to work together."

I will deal with the second part of her statement first.

We have had confirmation that the two boys have indeed worked together. Jock has been interested in my condenser from the first, and now Walter shows that he had examined both my apparatus and Jock's counterpart. As Walter had had considerable experience with apparatus intended to facilitate communication between the two worlds, I was naturally inclined to give careful attention to what he had to say. He had told me to fit handles outside the ark condenser, and this I had done. A reference to the Bible record had shown that such handles were permanently attached to the Ark for carrying it. However, in considering the necessity for handles as proposed by Walter, I came to the conclusion that the golden staves fitted to the Ark might have been the means of providing a chain or circle of hands for those assisting Moses by taking part in a seance.

In Margery's first experiments in Boston, the circle placed their hands on the table, as in table-turning experiments; but later they were told to join hands. The reason would appear to be that direct contact by means of joining hands was better than contact only over the surface of the table. An improvement to the wooden table-top was, as experiments have shown, to coat the surface with metal. Now if the circle of priests (mediums) grasped the staves of the Ark, they could form a circle round it in metallic contact, so that electricity was freely conducted, and at the same time the main surface of the Ark itself would not be interfered with. Thus as large a part as possible of the Ark's surface would be free to radiate.

This appeared to me to be the use of the handles proposed

by Walter; they prevented a large part of the model ark from being screened by hands covering the surface.

So much for Walter's co-operation; more will be recorded later. But, alas, Margery has not told us of her present activities. She may be referring to activities on both sides; in which case it may be possible to confirm if she is in touch with a group in America. But Margery came to see that conditions were not favourable, in addition to the fact that our little circle was not yet experienced enough, for the work she evidently had in mind. She did not leave us abruptly; indeed, she came and gave us good advice and guidance; but I feel she meant us to understand that for the present she was called to more urgent work.

A survey of the research in its present state reveals that since the arrival of the Crandon group there has been a marked improvement; Walter has evidently been very helpful to Jock. But the experimenters on their side also seem to be breaking new ground. Margery frankly admits that she is not quite used to "the other side of the picture." She has, however, the advantage of now knowing both sides, and to me her influence over these researches is obvious.

For the sitting on 11th March, 1942, I had still further improved the ark, from Walter's instructions. At first the pencil oscillated rapidly, beginning with small circles, changing to close, wavy lines.

Walter then wrote in his energetic way: "Tuning in." More wavy lines.

I asked him: "What do you think of it, Walter? Is the change an improvement?"

"A grand thing, but give us time to re-adjust to the novelty. It isn't charged yet with your vibrations: it takes time." (We may recall here the behaviour of a violin which needs to be matured by sound vibrations before it acquires its full and mellow tone.) "Your old condenser was saturated, so it worked well; and this will need quite a bit of use to charge it to capacity."

N.C. asked: "Will it improve with time?"

"Sure, lady."

Other communicators followed, and Marshall closed the seance. He wrote ". . . As W.S. says, your pseudo-ark is

a great advance upon your original contrivance. It produces gusts of force which have to be regulated and reduced to manageable proportions. . . ."

21st March, 1942. At the seance this evening our Chinese Boy, Sa-See-Lee, wrote a most evidential message about our house and garden at Kowloon. He was followed by L., N.C.'s sister, who writes in a peculiar way, very suggestive of her writing on earth, so we recognised her almost at once. She refers to Sa-See-Lee's message, and tries to comfort us about the destruction in Kowloon, saying, ". . . It seems to matter so little, from this side. You see the horrible side of it, but it is so brief in time." She continued, "I don't know how much of me is getting through to you; it's got to go through two other minds. . . ."

I spoke aloud, saying that we had received her message clearly. Then Walter seized control and wrote with great vigour, "O.K." The lady sees she hasn't been cheated. She got through all right. But it's right about the two minds; makes some things difficult, names, and things the medium never heard of. We wanted to put your medium to sleep, but Dr. Leo says not yet."

Margery's soft touch began: "Walter is too vigorous for your medium, and she gets tired." (D.D. feels Walter through the length of her arm, which becomes numbed.) "But your clever doctor is taking precautions. He tells you that the red light and your ether box have made this sitting possible to-night. The medium's ray is violet, but the red is better at this stage. The incense is a very great help; you should always use it. It relieves tension and helps the relaxation which is very vital to your medium. She has not naturally the ability to relax. . . ." (D.D. admits that this is so) "which is essential to the mediumship. A light degree of hypnosis would help greatly if it could be managed, Margery." We wish very much to develop your circle because you are all single-minded, searching after truth, and it is the most truly harmonious little group that we have contacted. The only difficulties are those caused by the limitation of your force because of the smallness of your numbers and the deficient vital force of your medium. What we can do on this side to remedy this we are doing, but the emphatic

necessity is *relaxation* (with a circle round the work). If you can help that, we shall get ahead, I guess. Goodnight, friends. Nina S.C.


Jock seized control. "Uncle Q., your condenser is a WOW!" . . . (gay flourishes) " . . . Power simply gushing from Crandons. A real help. You should see what we have done this side to link up with you!"

4th April, 1942. Planchette started without indicating of tingling in the condenser. This is characteristic of the joint mind of our circle on the other side, who probably make no use of it. After a general message, N.C. felt strong tingling on her shoulders. I began to feel the condenser charging up. Planchette drew a succession of close arcs. Walter wrote: "The rays of the devices you are using for war purposes are making a network all about your surrounding etheric envelope. Guess it makes things a jam, and psychic communication is being hindered everywhere. That box of yours in a great help. The smoke from the stick you are burning is a good conductor of force; probably you could have done nothing at all without it, as conditions are very bad, couldn't be much worse."

Margery: "I am sorry we do so little at present; there seems to be a block in the channel which we cannot remove. We are disappointed, too, as we also were full of hopes and plans, but you know we are at the mercy of all the extraneous forces that emanate partly from the physical body and partly from its etheric counterpart, and the human personality is not altogether a reliable machine. Nor is the irregularity confined to any one of you, it may be a defect in all of you; your vitality is at a low ebb, the aura of all of you shows evidence of that. I guess we must all be patient until things improve. Margery C."

Our good friend Leo followed with further advice to our little circle.

8th April, 1942. The seance was opened by one who called himself "A nameless servant of others," saying: "A trickle of words, like a gentle flow of water, opens the channel and smoothes its bed. The poet chooses sweet words that shall make a silvery cord upon which to hang the pearls of his inspiration. And so with words we open the way that others shall follow."

After this introduction, Walter dashed in. He wrote : " Now comes the turn of the  . " I rushed into the breach here ; obviously the crescent meant a new moon. " Walter means he is turning over a new page, or a new phase is opening. The ladies are suitably crushed into silence. "

Walter : " Moon, my foot ! TURKEY ! "

" Oh, Turkey ! The Crescent, of course ! Is this a prophecy ? Are the Huns going to fall upon Turkey for their new offensive ? "

Walter : " The whole world is doing a caper ; guess the doughboys have got their crest lowered. Guess the world has shipwrecked a good many times before, and you are in at the death of your era. "

This prophecy is one that is being fulfilled before our eyes, but Margery hastened to reassure us, adding, " But re-birth follows death, and the calm will follow the tempest. "

We began to comment, but Walter wrote, urgently, " Don't talk, wait ! "

Presently D.D. fell forward and went into trance, with her head on the table. After much laboured breathing, she was controlled by N.C.'s sister. " Nance, Nance, I want to tell you . . . " In broken sentences she tried to tell us many things, very similar to the script she had written in a former seance. Finally D.D. raised herself from the table and lay back in her chair. A man's deep voice came through : " That is finished. Let her rest. "

D.D. slowly came out of trance, and in due course we resumed Planchette.

Margery wrote : " Broken and rather fragmentary ; your sister is herself a novice, remember. It was not bad for a first attempt, especially as conditions are not at all good, but L.B. has long been promised an attempt, so we ventured. The message will be tried again, when circumstances seem favourable. We all wish you goodnight. M.C. "

The sitting was then closed.

Since the above date, D.D. has been put into trance on one or two occasions, the last time being on the 5th August, when we had a visitor whom our circle on the other side wished to greet. This time she fell into trance twice, with a short pause between. My nephew Jock controlled the medium. He laughed aloud, and told us that my ark was now nearly

in tune with his counterpart instrument. Other relatives spoke, and Dr. Leo had a word for our visitor.

After the first spell of trance, Walter took the pencil. "Gosh, Walter shall have his due! It's Walter who bumped a stubborn head. Sorry, lady, teach D.B.D. bad manners I guess, but I'm used to dealing with sisters. Walter Stinson." Then Margery came. "He surely did, but he shall not misuse you again. So glad to greet you and watch your experiment to-night. Others wish to add a word, so must use no more power. Margery."

We have had no more sittings, for a number of reasons. We expect to resume presently.

It is important to discover now whether it really is Margery. None of us in the circle knew Margery during her earth-life, but her way of talking must be known to many who met her and succeeded in arousing her interest. It would be absurd to suppose that we three have created a new personality to fit her case, when we are already overcrowded with friends with whom we always wish to communicate. We had not the least idea that she and Walter could improve our researches, but such has been the case.

This record does not end as an imaginative writer would end his story. On the 17th of December last year Margery said, "We are looking forward to telling you about our present activities." We have heard nothing of these. Margery and Walter subsequently told us what is lacking: our circle here is too small; the medium does not relax enough; we do not conduct the sittings in the wisest way, and so on. Margery said, "We are disappointed, too, as we also were full of hopes and plans."

So much on the negative side. But on the positive side there is more than I have space to set out. I have left unchronicled many incidents that have built up my conviction that it is indeed Margery and Walter who have been in communication with us, leaving it to their actual writings to support my claims.

"I guess we must all be patient until things improve," said Margery, gently.

So much, then for such evidence as can be submitted to

those who know the Crandons. As for the effect which this new influence is having upon the development of research, it should be realised that I am not seeking for any particular contacts; that can better be done, no doubt, through some highly-trained medium.

What I am seeking to prove is that those of us with very weak psychic powers may hope to enhance them by the use of suitable instruments; instruments of divination we may call these until we have a better name for them, and their mode of sensitivity is better understood, when they may become instruments of science.

Therefore I trust I shall be forgiven for describing the attempts of a weak Home Circle, in the hope of later on showing that much can be done where a trained medium is not available. Of course the quality of the reception must depend upon the communicators who are attracted to the circle.

WHEN A CHILD DIES

By Sylvia Barbanell. (Psychic Press, 7/6).

This is a charming book which should bring comfort to many thousands of bereaved mothers. The most tragic of all losses are the deaths of little children, the darlings of their parents. The younger the child the more bitter the grief and the greater tendency for the mother or father to cry out against a God who can permit such things or to express disbelief that a God can exist at all. What a difference does the knowledge so feelingly expounded by Mrs. Barbanell make! What a revulsion of feeling takes place when the truth is known! The pity of it is that the circulation of psychic books is so small and the real facts can reach such a tiny fraction of the population. The book will be unnoticed by the National Press and ignored by the clerics who can bring such cold comfort to the sorrowing parents. Anyone who gives or lends this book to one who has lost a young child does a good deed which will out weigh many mistakes in life.—B.A.C.

THE MEDIUMSHIP OF ARNOLD CLARE

By Harry Edwards. (Rider & Co., 9/6).

This work has come to hand too late for a full review in this issue. We hope to give it full space in our April number. Meanwhile we will only say it is a worthy successor to Mr. Edwards' *Jack Webber* and all those interested in physical mediumship should read it.—B.A.C.

NOTES BY THE WAY

The death of several old members of the late British College, and subsequently of the Institute, bids us recall the excellent service rendered by these loyal friends of Psychic Science.

* * *

Mrs. Elizabeth Ford of Chelsea, who passed on suddenly in October, was keenly interested in psychical development and after the death of Mr. Hewat McKenzie, undertook the further development of the mediumship of Mrs. Ruth Vaughan, resulting in a finely balanced sensitive, such as we desire for our best work. Mrs. Ford's interest was first stimulated by Naomi Bacon, and for some time she was on the staff of the British College and shared in all the experimental work, particularly in the physical mediumship of Frau Silbert.

* * *

Miss Helen Russell Scott, who went in November, was one of the earliest members of the Institute, and when Walton House came into being and the amalgamation took place she was a tower of strength in all the practical arrangements. She was also deeply interested in psychical development and shared constantly in investigation of and assistance to mediums. Previously she had given invaluable help to the College in Edinburgh, organising the house at 30 Heriot Row, cataloguing the excellent library, and supporting the work in many ways in its early days. She was a keen social worker, assisting regularly at St. Martin's-in-the-Fields, and in the organisation of Poppy Day. Her practical advice on nursing matters—she was in France in the last war—and her good humour and sympathy were a source of strength to many needy people. She died in Surrey in November after an operation, and many friends mourn her passing.

* * *

Mrs. Hugh Nicholls of Woodhall Spa, Lincolnshire, passed also in November after a brief illness. She had lived in West Africa, and in Cyprus for many years, and had wide contacts. When she came to a knowledge of psychic facts through years of practical experiment at the College, she sought constantly to interest and assist others, particularly clergymen and hospital workers. Lately she and her husband resided in Scotland.

* * *

The passing of Mr. Charles Marshall of Gunnersbury on November 21st recalls many years of faithful devotion to psychic study. As a business man of great experience his services were freely given to all the concerns of the College and of the Institute. To Mrs. Marshall who survives we extend our sympathy.

B.McK.

THE INTERNATIONAL INSTITUTE FOR PSYCHIC INVESTIGATION

BALANCE SHEET

(Limited by Guarantee)

31st DECEMBER, 1941

	£	s.	d.	£	s.	d.		£	s.	d.	£	s.	d.
Amount due to Sundry Creditors ..	66	6	5				CASH AT BANK—						
Subscriptions received in advance ..	12	12	0				Current Account ..	300	3	7			
				78	18	5	Cash in hand ..	22	13	0			
LIFE MEMBERSHIP SUBSCRIPTIONS—							Electricity Deposit ..				322	16	7
Balance as at 31st December, 1940 ..	252	15	0								15	0	0
Add: Received during the year to date ..	25	0	0								337	16	7
				278	15	0	FURNITURE, FIXTURES, CAMERAS AND						
Less: Proportion credited to Income ..	17	10	0				DARK ROOM EQUIPMENT AND APPARATUS—						
				261	5	0	Expenditure less amount written off						
INCOME AND EXPENDITURE ACCOUNT—							as at 31st December, 1940 ..	231	14	9			
Balance as per Account ..				217	16	2	Less: Depreciation at 5% per annum ..	11	11	9	220	3	0
				£557	19	7							
							MARY DUNDAS } Members of						
							V. M. AUSTIN } the Council.				£557	19	7

AUDITORS' REPORT

To the Members of THE INTERNATIONAL INSTITUTE FOR PSYCHIC INVESTIGATION (Limited by Guarantee).

We hereby report that we have obtained all the information and explanations we have required. We have audited the above Balance Sheet, and, in our opinion, it is properly drawn up, so as to exhibit a true and correct view of the state of the Institutes affairs, according to the best of our information and the explanations given to us and as shown by the books of the Institute.

Suffolk House, 5 Laurence Pountney Hill, London E.C.4. 1st October, 1942.

(Signed) SHARP, PARSONS & CO., Chartered Accountants.

Cr. INCOME AND EXPENDITURE ACCOUNT FOR THE YEAR ENDED 31st DECEMBER, 1941 Dr.

	£	s.	d.	£	s.	d.		£	s.	d.	£	s.	d.
To BALANCE AT 31st DECEMBER, 1940—				86	10	9	By Salaries ..	425	1	0			
„ Annual Subscription received ..				306	12	0	„ Insurance ..	6	16	10			
„ Legacy received in 1940 ..				500	0	0	„ Telephone ..	14	15	5			
„ Affiliation Fee ..				1	11	6	„ Lighting and Heating ..	108	15	9			
„ Proportion of Life Membership Sub-							„ Stationery and Printing ..	35	10	2			
scriptions ..				17	10	0	„ Postages ..	34	5	0			
Donations ..				64	1	2	„ Sundry Office Expenses ..	110	13	3			
„ Fees for Demonstrations and Lectures ..	63	10	3				„ Advertising ..	79	0	0			
„ Sitting Fees ..	421	4	3				„ Accountancy and Audit ..	26	5	0			
				484	14	6					841	1	7
„ Sundry Sales and Receipts ..				69	16	4	„ Fees and Expenses of Mediums and						
„ <i>Psychic Science</i> Quarterly Sales ..				93	11	0	for Lectures, etc. ..				463	18	2
							„ <i>Psychic Science</i> Quarterly Printing ..				89	18	7
							„ Depreciation of Furniture, Fixtures,						
							Cameras, etc. ..				11	11	9
							„ BALANCE AT 31st DECEMBER, 1941—				217	16	2
				£1,624	7	3					£1,624	7	3

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The aim of the International Institute for Psychic Investigation is to study all faculties and phenomena which are known as psychic and considered supernormal, with a view to ascertaining:—

- (a) What specific results can be obtained through these faculties;
- (b) Under which conditions the phenomena are most likely to be satisfactory.

This study includes trance states, the mental phenomena of telepathy, psychometry, clairvoyance and clairsaudience, and the physical phenomena of telekinesis, apports, levitation, materialisation and direct voice.

The Institute includes many members of widely divergent views on the nature and origin of such phenomena, and lectures are given by investigators of every shade of opinion. The Institute considers it of the greatest importance to secure accuracy of observation, and to ensure that atmosphere of sympathy which is essential to obtain satisfactory results from mediums.

Members are given facilities for sittings at the Institute with qualified mediums, and courses of training are given to psychic students. Applications should be made to the Secretary.

Lectures, discussions and public demonstrations of clairvoyance are held regularly at the Institute, and these are open to non-members. There is a large Lending Library for the use of members, and periodicals and works of reference are available for study on the premises.

(NOTE.—Some of these activities have had to be curtailed during the war.)

TUESDAYS, WEDNESDAYS, THURSDAYS at 2.30 p.m.
GROUPS—CLAIRVOYANCE OR PSYCHOMETRY

FRIDAY, 2.30 p.m. (Lectures)

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(*Information on application to the Secretary*)

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PSYCHIC SCIENCE

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Inquiries are invited. Visitors are welcome.
Clinic for Health Treatment under Medical Supervision.
Patients invited.

The Hon. Secretary can be seen any day between 10 a.m. and 5 p.m., except between 1 and 2 p.m. The Office is open on Saturdays 10 a.m.—1 p.m.

The Institute is not open on Sundays.